A

SERMON,

DELIVERED AT THE

FUNERAL

OF

His Excellency

OLIVER WOLCOTT,

Governor of the State of Connecticut;

WHO DIED

1ST DECEMBER 1797.

By Azel Backus, A. M.

PASTOR OF THE CHURCH IN BETHLEM.

Interlectum est quid interfit inter lenitatem concionatorum, & animum vere popularem, saluti populi consulentem.

CICERO.

Printed at Litchfield, by T. Collier.

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A Funeral Sermon.

2 CHRONICLES, xxxii. 33.

AND HEZEKIAH SLEPT WITH HIS FATHERS, AND THEY BURIED HIM IN THE CHIEFEST OF THE SEPULCHRES OF THE SONS OF DAVID; AND ALL JUDAH, AND THE INHABITANTS OF JERUSALEM, DID HIM HONOR AT HIS DEATH.

THE hiſtory of the Kings of Iſrael and Judah, after the reigns of David and Solomon, to the time of the carrying away to Babylon, is little more than a narrative of the moſt diſtinguiſhed vices. Now and then, however, there aroſe a perſonage who ſhone as a light in a dark and benighted world. To illuſtrate the depravity of human nature, the inſpired penmen impartially record the vices and virtues of the men who fall in the way of the ſacred ſtory.

" To vilify the ſcriptures, becauſe they con-
" tain an account of the corruptions of the human
" race, betrays great ignorance and weakneſs.
" Particular examples of wickedneſs, in perſons
" of different ranks and ſtations, and ſome of them
" under the beſt external advantages, or under the
" moſt ſolemn admonitions, are adapted to
" convince us of the obſtinacy of ſinners, and
" that the change which is wrought in the re-

"newed, is effected by the ſovereign mercy of "God. A hardened Pharaoh, a blaſpheming "Rab-ſhakeh, a proud Nebuchadnezzar, a cruel "Herod, and a treacherous Judas, ſtand as ſo "many beacons to reprove and warn mankind. "It is as worthy of infinite truth and purity, to "delineate ſuch characters, as thoſe of a meek "Moſes, a pious Hezekiah, a faithful Daniel, a "believing Simeon, and an amiable John. When "we behold ourſelves compaſſed about with ſo "great a cloud of witneſſes, as ſacred hiſtory "points out to us, we have every inducement to "lay aſide every weight, and the ſin which doth "ſo eaſily beſet us, and to run with patience the "chriſtian race." BACKUS's *Sermon.*

Among the number of peculiarly virtuous characters, to be found in the long line of Jewiſh princes, from the reign of Solomon, none are more extraordinary than Aſa, Hezekiah and Joſiah.—Hezekiah, of whom mention is made in the text, was eminently in favour with God and man. He lived beloved of his ſubjects,—he died lamented, and laden with honors from his people. "*All Judah and the inhabitants of Jeruſalem did him honor at his death.*"

From theſe words, this inquiry may ariſe: What is it that makes death honorable? Or how muſt we live that we may die well and truly honorable, as did good Hezekiah?—To anſwer this inquiry, let us attend to ſeveral particulars in the life and conduct of this eminently diſtinguiſhed Prince.

1ſt. It is obſervable that this great man early embraced religion. The firſt account that we

have of him is, "*That in his youth, at the beginning of his reign, he did that which was right in the ſight of the Lord, according to all that David his father had done.*" The ſame might be ſaid of almoſt every character which became illuſtrious in ſcripture hiſtory: In their early days, they feared and ſerved the Lord. Thus did Moſes, Joſhua, Samuel, David, Jeremiah, Daniel, and may I not add Jeſus of Nazareth, the ſon of Mary. It is a general rule, that the foundation for a man's uſefulneſs and eminence, muſt be laid in youth. The inſtances are rare, where the morning enters with vice and diſſipation, that the evening cloſes with virtue and real honor. Indeed, we may form a very good judgment what a man will be, from his conduct in childhood and as he paſſes the teens. The peculiar ſhape of the ſapling, uſually predominates in the future tree. Men do not gather grapes of thorns, nor figs of thiſtles. Youth ſpent in idleneſs, raking, and the purſuit of pleaſure, commonly brings on old age,—full of diſeaſes, poverty, wretchedneſs, and contempt. It was a great queſtion among the wiſe of the ancient Heathen, "How ſhall we preſerve a green old age? Or how ſhall I live to old age with dignity?" The uſual anſwer was, "Spend the morning of your days with diligence, in treaſuring up the knowledge of God, yourſelves, and the world around you." Exiſting facts vouch for the truth of the ſentiment. Where do we find the vicious, grey-headed nuiſance, like Iſhmael, with his hand againſt every man, and every man's hand againſt him? Who is quarelling not only with the laws of civil ſociety, but the laws of God;—who lives undeſired and dies unlamented? Where do we find

one of this character, whoſe wretchedneſs is not owing, in ſome meaſure, to the follies of youth?

If neither the mind nor the heart are improved in the ſeaſon of improvement, overgrown weeds infallibly get the upper hand of all cultivation. If youth then is the accepted time to give complection to the future character, it may with equal truth be affirmed, that every character will be radically deficient, which is not founded on a reverence for chriſtian principles. "Where withal ſhall a young man cleanſe his way," ſaid the royal Pſalmiſt, "but by taking heed thereto according to thy word?" Intimating, that this is the only method for a young man to cleanſe his way. Hence, in conformity to this truth, we find that Heathen hiſtorians, moraliſts and poets, have never been able to produce a perfect character. The honor of exhibiting ſuch a character, is left excluſively to the writers of the four Goſpels. Indeed, all reputedly good Heathen characters, have a coarſeneſs that ſinks them into contempt, when compared with the leaſt perfect of the good characters of holy writ. There is that amiableneſs and delicacy in chriſtian morality, that will give a higher colouring to the ſentiments of a celebrated poet, than perhaps he himſelf intended:—

"A Wit's a feather, and a Chief's a rod,
"An Honeſt Man's the nobleſt work of God."

How very, very falacious is all virtue and honeſty, that is not built on chriſtian principles.—"Are men employed about our intereſt?" ſays the diſcerning Neckar. "Do they dream of our "happineſs? No: they are naturally like our-

"ſelves,—they ſeek for precedency; now and "then indeed they pronounce the name of public "good, but it is only a watch-word which they "have ſtolen, to be able to run over our ranks "without danger. Where ſhall we then find a "real tie? Where ſhall we find an univerſal ren-"dezvous, if not in theſe unalterable ideas?" (meaning chriſtian principles) "Theſe unite us "to that ſpirit which conſtitutes our true grandeur. "All beſide the enobling ſentiments of Chriſtian-"ity, concentres us in a little ſpace. Infidelity "ſeems to be conſcious of its own deformity; it "endeavours to fix us on a ſingle object, on a "ſingle moment, and would wiſh to have power "to draw into a point our whole exiſtence. It is "unable to comprehend a whole; every kind of "harmony is unknown, and every rule a burden. "It is buſy only by ſtarts; and it is by accident "that the man, always ſceptical, always verſatile, "ſtumbles on what is right." But chriſtian principles, habituate the mind to order and juſtneſs of conception; ſwell the ſoul from the little nucleus of ſelf, to the unmeaſured orb of benevolence; and ſpread a real and not a fictitious glory around the character. In ſpite of modern theories, "*chriſtian wiſdom is the principal thing.*" Let youth then ſeek for it, as for ſilver, and ſearch for it as for hidden treaſure: So ſhall they make life happy, while they are guided by its pure and unerring dictates, and reverence its awful ſanctions. So ſhall they make old age tranquil, and to bloom as the green Bay-tree;—make death bleſſed and honorable, and their eternity glorious.

2*d*. Another thing that made Hezekiah honorable at his death, in the eyes of all Judah and Jeru-

ſalem, was, that he was zealous for the public worſhip of God. He did not, like the Moderns, who aſpire after honor and power, make it his boaſt that he deſpiſed the religion of his anceſtors. He did not ſolicit the applauſe of the then licentious populace, by following a multitude to do evil. He did not pride himſelf that he neglected the temple and the altar. Although a great portion of the nation, during the wicked reigns of the preceding kings, had gone over to atheiſm and idolatry, and he might have ſerved popular purpoſes in following them; he ſtood firm, and looked with ingenuous contempt on the wiſdom of this world. It is recorded, that "*He truſted in the Lord, God of Iſrael; ſo that after him was none like him, among all the kings of Judah, nor any that were before him, for he clave to the Lord, and departed not from following him, but kept the commandments which the Lord commanded Moſes.*"—He took unwearied pains to renew the temple worſhip, which had been neglected during the immoralizing government of his predeceſſors. He collected the people together, and in perſon joined with them in rendering public honors to the Moſt High. Notwithſtanding he was convinced of the great utility of religious worſhip to civil government and ſocial happineſs; he did not, like many political mountebanks, reverence religion only as a puppet-ſhow, that would draw the thoughts of the vulgar from ſomething worſe: No; in his heart he reverenced its ſublime realities. With holy pleaſure he put in practice the reſolution of his diſtinguiſhed anceſtor, "*I will waſh mine hands in innocency, ſo will I compaſs thine altar, O Lord.*" "*That I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works.*" Like him he might ſay, "*I have*

loved the habitation of thy houſe, and the place where thine honor dwelleth." Experiment, the next oracle of truth to divine inſpiration, informs us, that temporal curſes have followed every people who have neglected, or made a mock of religious worſhip.

In chriſtian countries, where ſtated times of worſhipping God have grown out of uſe, and the barriers of religious order have been broken down, ignorance and vice, and of courſe party ſpirit and intrigue, have grown rampant; darkneſs that may be felt has ſpread over ſuch communities, and the inhabitants are religiouſly and politically periſhing for lack of viſion. And it is a fact that we are obliged to acknowledge, that there are parts of New-England, of venerable anceſtry, which furniſh but too much proof in ſupport of the remark. From communities we may deſcend to individuals. What characters are thoſe, who from Sabbath to Sabbath, from month to month, and from year to year, omit aſſembling themſelves to join in public worſhip? Are ſuch of the pureſt morals? Of the moſt tried integrity? The beſt citizens? And of the moſt amiable deportment? Or rather have we not demonſtration, that ſuch as diſregard the duties they owe to God, generally diſregard the duties they owe to men? This was the opinion of Hezekiah, of courſe he was zealous for the public worſhip of God; and by his perſuaſion and example, he brought back a vicious people from the ruinous and vile practice of treating this divine ordinance with contempt. And when they felt its bleſſed effects in a religious, and its civilizing and moralizing effects in a ſocial view, they were conſtrained to do their good king honor at his death.

3*d*. Hezekiah rendered himſelf beloved and honorable among the people, by being a zealous reformer. But he was not a reformer in the modern European ſenſe. He did not break down legitimate government, and hazard the deſperate experiment of theoretic conſtitutions. He did not arm the deſperate, to murder and pillage, nor ſcourge a wicked people with a revolution. He knew that the morality of a people, was the true thermometer of their political happineſs; and "that rights, and modes, and forms were vain, without the fire of love." To ameliorate the condition of a nation, long accurſed by their vices, in the firſt year and month of his reign, he opened the doors of the houſe of the Lord, which had been ſhut during the reign of idolatrous and atheiſtic princes, and repaired the building. He brought in the prieſts and Levites, and commanded them to ſanctify themſelves and the houſe, and to carry out the filthineſs from the holy place. For ſays he, "*Our Fathers have treſpaſſed and* "*done that which is evil in the eyes of the Lord our* "*God, and have forſaken him, and have turned* "*away their faces from the habitation of the Lord;* "*and have ſhut up the doors of the porch, and put* "*out the lamps, and have not burnt incenſe, nor* "*offered burnt offerings in the holy place unto the* "*God of Iſrael. Wherefore the wrath of the Lord* "*is upon Judah and Jeruſalem; and he hath deli-* "*vered them to trouble, to aſtoniſhment, and to hiſs-* "*ing, as ye ſee with your eyes; for lo! our fathers* "*have fallen by the ſword, and our ſons, and our* "*daughters, and our wives are in captivity for this.*" The good man did not attribute the troubles of Judah to their form of government; but to their

irreligion, their want of morals, the true ſource of all national calamities. After entering into ſolemn covenant with the God of his fathers, he ſtrictly charged the Levites, and took every method to reſtore true religion; broke down all the Heathen altars, and burned their groves, and proclaimed a ſolemn paſſover, and purified the people. "*Thus* "*did Hezekiah throughout all Judah, and wrought* "*that which was good, and right, and truth, before* "*the Lord his God. And in every work that he* "*began in the ſervice of the houſe of God, and in the* "*law, and in the commandments to ſeek his God, he* "*did it with all his heart, and proſpered.*" Such a zealous and able reformer of the degenerated morals of a people, merits a more honorable remembrance, than one who fills their treaſury, debauches them with wealth, or adds to their military proweſs. Talents, military ardor, and blind enthuſiaſm, can render a people great and powerful; but the ſtill ſmall voice of wiſdom, the mild influence of pure religion, alone can make them happy. He that can be inſtrumental in huſhing the angry paſſions of man, teach him to govern himſelf, and train him to the love of ſocial duties, is better than the mighty: And he that can tame his anarchial ſpirit, than he that taketh a city. May heaven ſave the world from that fiery patriotiſm, which thrives by driving the plough-ſhare of deſolation over vaſſal kingdoms, and provinces amerced. I truſt the day is nigh at hand, when thoſe general thieves and butchers, called Heroes and Conquerors, will be ſtripped of that fictitious glory which now attracts the eyes of vicious millions, and appear in their true character; and that the falſe taſte of adulatory hiſtorians and poets ſhall be chaſtened into truth. Then thoſe general peſts,

who are now crouding into the upper room of the temple of Fame, ſhall begin with diſgrace to take the loweſt ſeats; and the garlands they have ſurreptiouſly aſſumed, ſhall be torn from their brows, to grace ſuch humble characters as the fathers of New-England.

4th. The deſerving character we were contemplating, was public ſpirited. This was another reaſon why "*All Judah and the inhabitants of Jeruſalem, did him honor at his death.*" Public ſpirit, that ariſes from motives purely benevolent, is the nobleſt principle that can actuate the ſoul of man. Men are by nature too ſelfiſh for themſelves, and their own perſonal intereſt. Were they all ſtrictly holy, it would be for their temporal, as well as their ſpiritual good: For holineſs is but true public ſpirit, exerciſed on the largeſt poſſible ſcale, for the glory of God, and the good of the family of Man; and to be ever ready to ſacrifice our perſonal good for the good of the great whole. This was a conſpicuous trait in the character of this Jewiſh Monarch. He was liberal to the community over which he preſided, in erecting houſes of public benefit and utility. "*This ſame Hezekiah* "*alſo ſtopped the upper water courſe of Gihon, and* "*brought it ſtraight down to the weſt ſide of the city* "*of David.*" Real utility, and not ſplendor, appears to have been the object of his public munificence. Travellers affirm, that the land of Judea is indifferently watered; and that in many places it is difficult to obtain enough for the conſumption of the inhabitants. To accommodate the city of Jeruſalem, we are informed by profane as well as ſacred hiſtory, that this excellent Prince, with great coſt and labor, brought a ſtream from a

neighboring mountain into the walls of the city. Tacitus, the Roman hiſtorian, informs us, that "It was a perennial ſtream, conveyed by a ſecret "conduit, through a mountain, and great depth "of earth, into the heart of the city; the King "having in view the frequent wars to which the "nation was expoſed, and that Jeruſalem might "be provided with water ſhould it be beſieged." But whatever may have been the object, there are facts enough recorded to ſhow, that Hezekiah diſintereſtedly ſtudied the ſolid advantages of his people.

5th. Another peculiarity in the character of Hezekiah was, that he was zealouſly anxious for the ſupport of a venerable miniſtry. It is recorded that, "*He ſpake comfortable words to the Levites,*" and made proviſion for them that was ample, and ſufficient. During the degeneracy of Iſrael, previous to his reign, many, like the moderns, ſuppoſed the ſons of Levi to be a claſs of men that were uſeleſs to ſociety; and hence made no proviſion for their maintenance. But this wiſe Monarch was convinced of the importance of upholding ſuch an order of men. And that they might be reſpectable for talents and morals, he took methods to purge the order of its uſeleſs members, and became a nurſing father to the deſerving among them. Feeling that the temporal and ſpiritual good of his ſubjects, would be committed without an holy prieſthood, "*he provided them cities and ſuburbs.*" It is true, this differs from a modern mode of collecting pictures, encouraging chemiſtry, and eſtabliſhing national feſtivals to metaphyſical gods and goddeſſes, to moralize and happify a people. But it has the experiment of

ages in its favor, as the beſt method to obtain every deſirable end from the ſocial compact. And as the inhabitants of Judah and Jeruſalem, felt the benign influence of theſe meaſures of their Prince, they did him honor at his death.

6th. Hezekiah was humble when reminded of his ſins, and was ſubmiſſive to the divine will. Humility is the moſt comely ornament with which man can be clothed. Hence Jeſus, in the firſt ſentence, of his firſt ſermon, according to St. Matthew, bleſſed "*the poor in ſpirit.*" It is characteriſtic of true human dignity, when convicted and convinced of faults, frankly to own them; eſpecially it is an amiable part of the character of a ſaint, penitently to confeſs to God all his ſecret and public ſins. This good man, towards the cloſe of life, grew elated with his great earthly proſperity: And it was abſolutely beſt, that in the courſe of providence, his pride ſhould be brought to the duſt. The king of Babylon, by deſign, ſent meſſengers to Jeruſalem to congratulate Hezekiah on his recovery from a dangerous illneſs. The Hebrew king was pleaſed with this ſeeming token of reſpect, from ſo great a man as the Monarch of Babylon; and to give the meſſengers an idea of his greatneſs, he, from a principle purely vain and oſtentatious, ſhowed them all the treaſures he had in his kingdom. Immediately upon it, Iſaiah the prophet was ſent to inquire into his conduct. Hezekiah told the man of God what he had done with the meſſengers, and how he had ſhowed them all his treaſures. In words of terror the prophet then pronounced his ſentence,—"*Hear the "word of the Lord of Hoſts, Behold the days come, "that all that is in thine houſe, and that which thy*

"*fathers have laid up in ſtore, until this day, ſhall*
"*be carried to Babylon; nothing ſhall be left, ſaith*
"*the Lord.*." And to theſe public calamities of Judah, the predicting prophet added, that the ſharpeſt and moſt debaſing ſufferings were to befal his children and deſcendants. The natural human heart, undiſciplined by chriſtian principles, would have been in inſurrection at ſuch a meſſage: But mark the modeſt and humble reply, "*Then ſaid*
"*Hezekiah to Iſaiah, Good is the word of the Lord*
"*which thou haſt ſpoken.*" If this meek anſwer has no beauty to a philoſopher, it muſt command the admiration of every ſincere follower of Chriſt. That heart is dead to a ſenſe of moral beauty, that does not feel the propriety of Judah and Jeruſalem's doing honor to ſo good a man at his death.

7*th*,—and laſtly. Hezekiah was eminently a man of prayer. As ſuch he diſtinguiſhed himſelf, when Jeruſalem was beſieged by Sennacharib, king of Aſſyria. Rab-ſhakeh, a principal officer in his army, ſolicited the Jews on the walls of the city to revolt from Hezekiah, alledging that it was vain for them to truſt in Egypt, or the Lord their God; as none of the gods of the land had been able to deliver the people from his maſter's hand: But, notwithſtanding the reproaches, and blaſphemy of this minion, and of the deſpot who ſent him; the faith of Hezekiah was ſtrong in the Lord of Hoſts, and that the God of his fathers would deliver him from his enemies. He entered the houſe of the Lord, and ſpread his cauſe before the mercy-ſeat. The event ſhowed the truth of the apoſtolic declaclaration, that, "*The effectual fervent prayer of the righteous availeth much.*" An angel of the Lord was ſent forth; an hundred and eighty-five thou-

ſand of the Aſſyrian army, who lay before the walls, were ſmitten,—the ſiege was raiſed,—their king in terror returned to his own country, and was there aſſaſſinated by his two ſons, while worſhipping in the houſe of Niſroch his God. It is alſo recorded of Hezekiah, that, in anſwer to prayer, fifteen years were added to his life, and that a miracle was wrought to confirm this promiſed favor. But I forbear to enlarge. Enough, I truſt, has been ſaid to elucidate the propoſed inquiry from the text. Hezekiah lived well, therefore he died well and honorably. He early made religion a buſineſs. In youth he embraced it, and conſecrated himſelf to the ſervice of God. He loved the place where God's honor dwells. He was a zealous reformer of the morals of a vicious people. He was public ſpirited. The virtuous ſons of Levi, lay near his heart. He was not one of thoſe characters, who think they can never commit a fault. He humbly confeſſed his ſins, and was ſubmiſſive to the Divine will. He was eminently fervent and prevalent in prayer. Such a father of the people, "*All Judah and the inhabitants of Jeruſalem*" were conſtrained to "*honor at his death.*"

How far any of theſe traits, in the character of good Hezekiah, correſpond with the character of that venerable man, whoſe funeral obſequies we have this day aſſembled to perform, the impartial public will now decide. Senſible, that the eulogy which exceeds general ſentiment, is not eulogy but cenſure,—I had rather fall ſhort of a man's true merits on ſuch an occaſion, than be guilty of fulſome panegyric. Should it be ſaid that our late Chief Magiſtrate, deſerves an application, in

many reſpects, of the character that has now been contemplated; his enemies cannot ſay that it ſavours of ſervile adulation; for it is a character of which they are unambitious; a character diſguſting to the taſte of the age; a character not formed on the ruling principles of this world. A Jeroboam, leading away a nation from ancient habits and religious inſtitutions, or a Jehu driving furiouſly, is more adapted to modern taſte, than the character of an Hezekiah, or Joſiah. The Ariſtides', the Numa Pompiliuſes, the Alfreds, and the Manco Capacs, ſeem to be forgotten, in the noiſe made by the Pericles, the Syllas, the Mariuſes, the Catalines, and the Cæſars of later ages. But it is ſtill a truth, that it is more glorious to moralize and happify, than to render terrible and aggrandize a people. By this death, the State is called to mourn one of the real friends of the ſimplicity and purity of her ancient inſtitutions. In the language of the prophet, ſhe may ſay, that, "*One of her ſtrong rods is broken and withered.*"

Deſcended from anceſtors diſtinguiſhed among the firſt ſettlers of New-England, Governor Wolcott was a real and not a theoretic republican. He reverenced and embraced the religion of his country. After he had completed his collegiate education in the year 1747, he took a captain's commiſſion in the army, and marched to the northward at the head of his company. On retiring from military ſervice, he ſtudied phyſic, and ſoon after came to Goſhen, where he propoſed to ſettle in that profeſſion. But being appointed High Sheriſh of the county of Litchfield, he removed to this place.

He ſuſtained the office of Sheriff about fourteen years; when he was choſen into the Council. He continued a member of the Council until he was appointed Lieutenant-Governor, in the year 1786. —While a member of the Council, he was alſo a Judge of the Court of Common Pleas, in which he preſided with peculiar dignity. He alſo for many years officiated as Judge of Probate. As Lieutenant-Governor he ſerved the public ten years. In May 1796 he was choſen Governor.— During the ſtruggles of the American revolution, —that tried men's ſouls,—he was the calm and unſhaken friend of his country's cauſe. He was a member of that ever memorable Congreſs that ſigned the act of Independence.* And in the courſe of the war repeatedly marched at the head of large detachments of militia, as a General Officer, to repel the invaſions of the enemy. In the diſcharge of theſe ſeveral offices, Integrity and Firmneſs were the leading features of his character. He was an eminent exemplification of the "Vir tenax propoſiti"† of the bard of Venuſia. Although he poſſeſſed a ſtrong mind, capable of deep and thorough inveſtigation, his abilities were not of that

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* Since the Sermon was committed to the Printer, a Friend has ſubjoin'd the following Note :—

Bold WOLCOTT *urg'd the all important cauſe,*
With ſteady hand the ſolemn ſcene he draws;
Undaunted firmneſs with his wiſdom join'd,
Nor Kings nor Worlds could warp his ſteadfaſt mind.

Barlow's Viſion of Columbus.

† *A man tenacious of his purpose.*—An alluſion to an Ode of Horace.

brilliant caſt, which have often ruined men in popular governments.——He always ſeems to have aimed more to do his duty than to ſhine;—to be uſeful, than to dazzle. His natural modeſty, and what is more his unblemiſhed integrity, led him to horrid conceptions of the arts of political demagogy,—that ſin that ſo eaſily beſets in free governments.——That he never ſtoop'd to court the ſuffrage of any man, is a beauty, and not a blemiſh in his character. He bluſhed at the thought, of being "*the Man of the People*," in the modern ſenſe. And to the honor of the State, it may be ſaid, the ſuggeſtions of malice have never ſhook their confidence in his integrity and patriotiſm.—By his death, the true intereſts of ſcience have loſt a ſtrenuous defender: Virtue, religion and good men, a ſincere friend. Like good Hezekiah he reverenced and loved public worſhip, and divine ordinances; was a tried but not an oſtentatious friend of the goſpel miniſtry. He ſenſibly felt every attempt to depart from puritan practice and morals. He ſet his face like a flint, againſt all the ſpecious ſophiſtry of new political theories, and the madneſs of infidel fanaticiſm. Rather than flatter or licence the vices of community, like a popular ſycophant, he was willing to put his continuance in office at hazard, and his reputation in jeopardy, that he might diſcharge a good conſcience. With the ſame firmneſs that he ſuſtained the ills of life and the perils of office, he met the King of Terrors. While his body was borne down with all the gloom, and horror of nervous complaints, by words and actions he expreſſed true chriſtian reſignation. With all the ſplendor o his ſtation, and his well earned fame, he was not aſhamed to pray in the expreſſive language of the

Publican, "*God be merciful to me a ſinner!*" and to make the moſt feeling declarations of his own perſonal unworthineſs. For ſeveral days before his death, the ſhattered remains of a once noble mind and vigorous body, were devoted continually to God: His very breath appeared to be prayer, until after many painful ſtruggles he fell aſleep.——Oh Death! in what a mortifying light, doth thy power put, the little, little, glory of this diminutive world!—To what inſignificance do human honors dwindle, before the grandeur of eternity!—Nevertheleſs, the death of ſuch a character is a grievous loſs; eſpecially under the preſent threatning aſpects of Divine Providence, and the perilous ſituation of this country. Such tried characters "*are the Salt of the Earth,*" and the pillars of our national exiſtence. The preſence, firmneſs, counſels, prayers, and example of ſuch Fathers, ſhould be eſteemed "*the chariots of our Iſrael and the horſemen thereof.*"——But God governs the world, and his will is done. Let it be the ſolemn care of each one of us, to make a profitable improvement of the frown of Heaven in this removal.

As the afflicted Family merit ſympathy, they will ſuffer a few words, the effuſions of the ſubject, and the occaſion.

RESPECTED FRIENDS,

WE have it in commiſſion, from the Court of which we are embaſſadors, to comfort mourners, to bind up the broken hearted, and to direct the thoughts of men to a ſuitable improvement of their afflictions. When I conſider all the pleaſure that aroſe, from the mutual interchange of parental

tenderneſs, and filial love, and that reſpect which, I truſt, you entertain for the faithful monitor, and guide of your youth, and the guardian and counſellor of your riper years; it is obvious, that no principles below thoſe ſacred and ſublime ones, which the Goſpel contains, are adequate to ſupport, under ſo impoveriſhing a ſtroke. Inſtead, therefore, of attempting to miniſter conſolation from a lower ſource, permit me to point you directly to that God, who with infinite condeſcenſion has ſtiled himſelf, "*The Father of the fatherleſs.*" Treaſure all the good counſel that has fallen from the lips of ſo fond a father. Let the thought, that they may hereafter riſe as ſwift witneſſes againſt you, conſtrain you to forget none of his leſſons. Emulate the virtues, which have rendered him reſpectable; otherwiſe, a line of venerable anceſtors, inſtead of raiſing, will ſink you deeper in diſgrace. From the ſacred ſtory which has guided our meditations, we learn, that one great thing to render death honorable, is early Religion. View the character of the pious King of Judah, and go and do likewiſe. We muſt live the life of the righteous, would we wiſh to have our lot and like his. However dark and myſterious the ways of Providence may now ſeem, they will one day be vindicated. Until this day arrives, humble ſubmiſſion, and entire reſignation to the will of Heaven, is the duty and perfection of rational creatures.—Reſpected Friends,—the art of embalming is not loſt,—it is publiſhed in the goſpel of Chriſt. Living its pure principles, will make our memory ſweet, yea it will make our names to riſe in fragrance from the tomb, when the objects of worldly admiration are no more.

MY FELLOW CITIZENS,
Of this numerous Auditory,

WHILE we have assembled this day, to do honor to the remains of our beloved Chief Magistrate,—how does the occasion echo the Divine declaration, "*All flesh is grass, and all the goodliness thereof, is as the flower of the field.*" This is the end of all living. No character, no distinction, can exempt us from a war, in which there is no discharge. The richest furniture of the mind, and the most excellent human accomplishments, little avail, in that land of darkness, where all distinctions are levelled. But let it not be said of us, that the righteous, and the excellent of the earth, are taken away, and no man layeth it to heart. When persons of superior merit and usefulness are removed, let them not with the useless and vicious part of community, be buried in oblivion. Let us cherish the memory of their virtues, and strive to have them engrafted into our own characters. To honor a father of the people, is the duty of all who have been happy under his official administrations. Let us revere the men that have firmness to resist the prevailing current of a wicked world. The enemy of Christianity and Public Worship, is the enemy of his country, and the enemy of social happiness. All who really love men, love God, and keep his commandments, is a fair deduction from a sentiment of the inspired Apostle. Such as fear not God, never have, nor ever will really regard man. Religion and social happiness are so interwoven, that they can never be seperated, until man is decompounded, and the laws of nature cease: Nor then neither; for practical Religion

will be the great bond of ſociety in heaven. It is eaſy then to know our friends: They are not thoſe who, looſe in principle, and looſer in practice and example, flatter our vices to obtain our votes; but thoſe who uſe our ſuffrages to reform us of our ſins. Our Meeting-Houſes and our School-Houſes, are in many reſpects, what the Ark of the Covenant was to the children of Iſrael. They are our ſalvation and our defence. Let modern Jeroboams, and their adherents, bow to their own calves of Dan and Bethel. The worſt curſe that can befal Infidelity, would be to have it univerſally prevalent. It contains its own inherent principles of ſtrangling and death. But, Fellow Citizens, know your own true intereſts. "*If ye forſake the Lord, and ſerve ſtrange gods, then he will turn and do you hurt, and conſume you, after he hath done you good.*"*

Above all,—let our conduct ſhow, that we are more zealous, to be found citizens of the heavenly Zion, than to obtain the plaudit of capricious Mortals. Feeling that we have here, no continuing city, may we look for one which cannot be ſhaken by the broils and tumults of this noiſy world. AMEN.

* JOSHUA XXIV. 20.

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